摛藻堂四庫全書薈要

经部

欽定四庫全書薈要

經部

欽定周官義疏卷四十六

詳校官編修臣程嘉謨



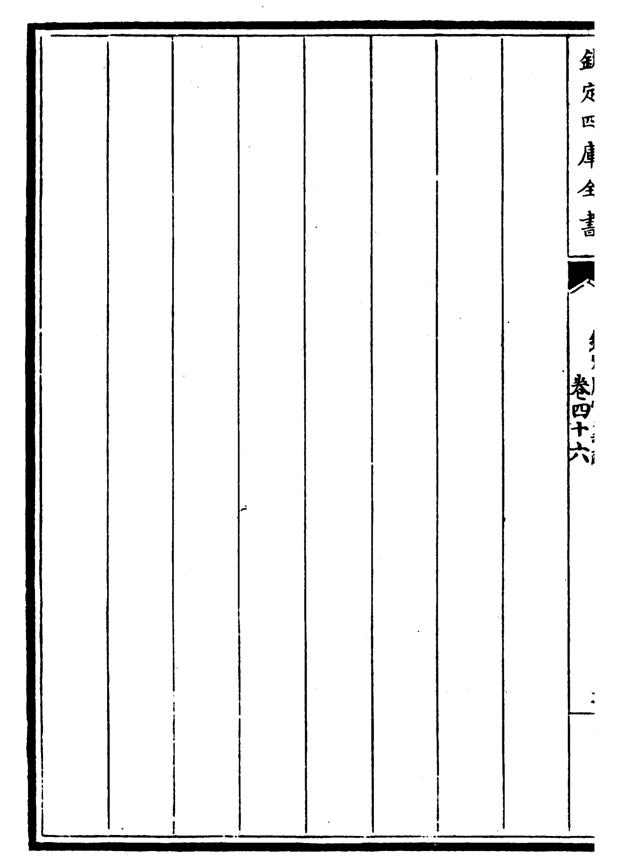
欽定四庫全書薈要卷二千四百九 經部

欽定周官義疏卷四十六 禮器圖二

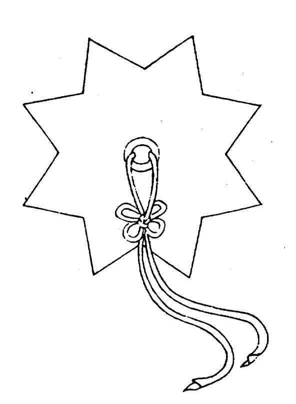
璧羨

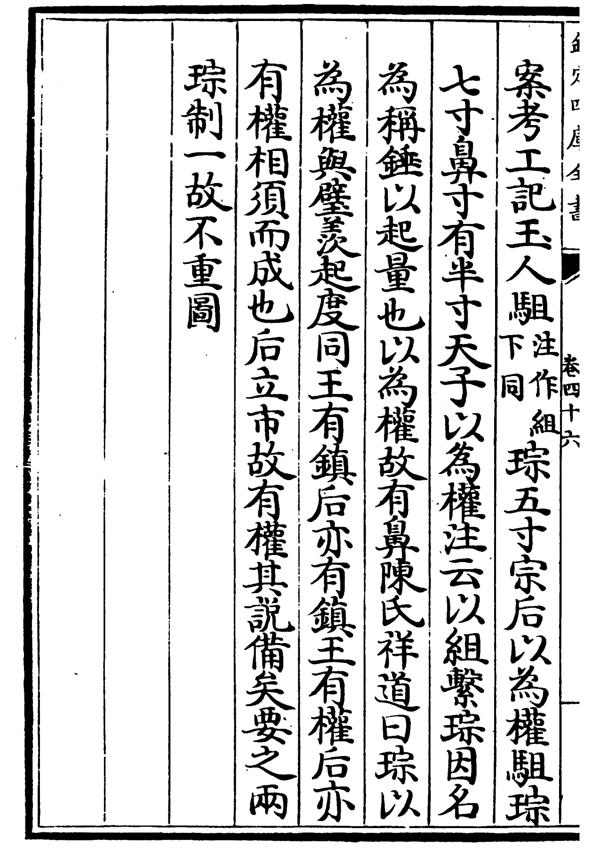
案考工記璧羨度尺好三寸以為度注云羨猶延其袤一尺而廣狹焉疏云羨不圜之意此璧應圜徑九寸今減一寸以益上下之袤一寸則上下一尺廣八寸又說文人手卻十分動脈為寸口十寸為尺周制寸尺咫尋常仞諸度量皆以人之體為法又曰中婦人手長八寸為之咫周尺也然則璧羨袤十寸廣八寸同謂之度尺則周制十寸八寸皆為尺矣以十寸之尺起度則十尺為丈十丈為引以八寸之尺起度

則八尺為尋倍尋為常故䟽深十尺内方八寸而為
嘉量幣長一丈八尺而為制幣此皆璧羨縱横之數
也度必為璧以起之則圍三徑一之制亦寓乎其中
矣林氏希逸曰璧之好三寸兩邊肉各三寸為九寸
其形稍延則上下之羡處各半寸共為一尺其廣則
八寸也度即量物之尺度



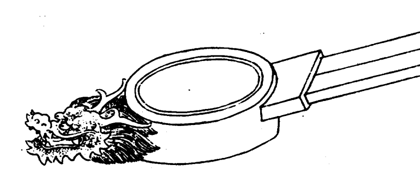
駔琮





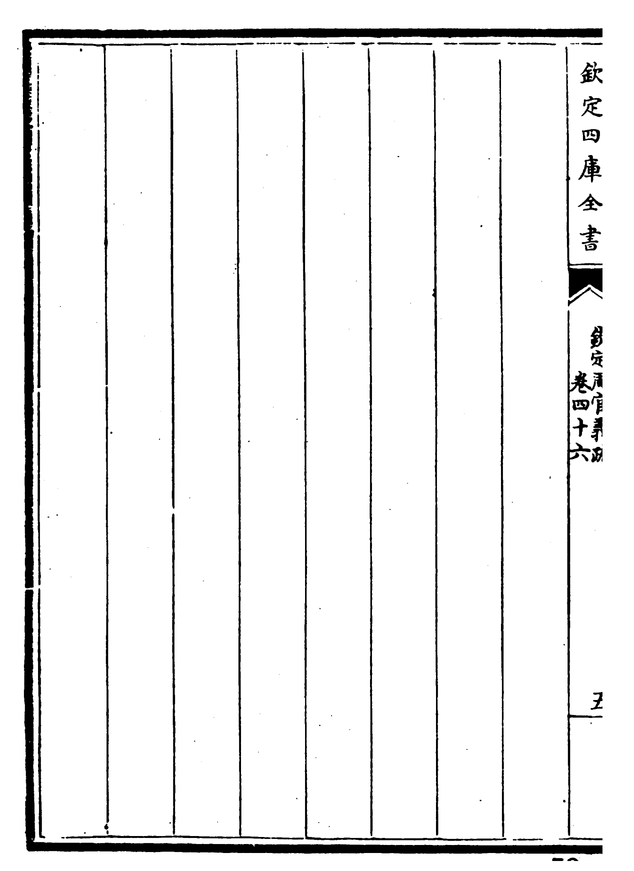
案考工記玉人駔（注作組下同）琮五寸宗后以為權駔琮七寸鼻寸有半寸天子以為權注云以組繫琮因名為稱錘以起量也以為權故有鼻陳氏祥道曰琮以為權與璧羨起度同王有鎮后亦有鎮王有權后亦有權相須而成也后立市故有權其説備矣要之兩琮制一故不重圖

玉瓚



案鬱人凡祼玉濯之陳之注祼玉謂圭瓚璋瓚典瑞祼圭有瓚以肆先王以祼賔客注鄭司農云於圭頭為器可以挹鬯祼祭謂之瓚國語謂之鬯圭後鄭謂漢禮瓚槃大五升口徑八寸下有槃口徑一寸考工記玉人祼圭尺有二寸有瓚注瓚如盤其柄用圭有流前注又玉人大璋中璋九寸邊璋七寸射四寸厚寸黄金勺青金外朱中鼻寸衡四寸有繅天子以巡守宗祝以前馬注三璋之勺形如圭瓚疏其徑倍狹

所容亦小但形狀相似耳又聶氏崇義曰圭柄金勺既與其柲牡相合處各長可三寸厚一寸博二寸半流道空徑可五分三璋之勺皆然又祼時有祭有奠有啐鄭謂有流前注以祭則可以啐恐未便意流當旁出以便於啐特其制莫考耳又圭瓚為槃大璋等則言勺且大小不同然制則一耳故不多贅


欽定四庫全書
卷四十六

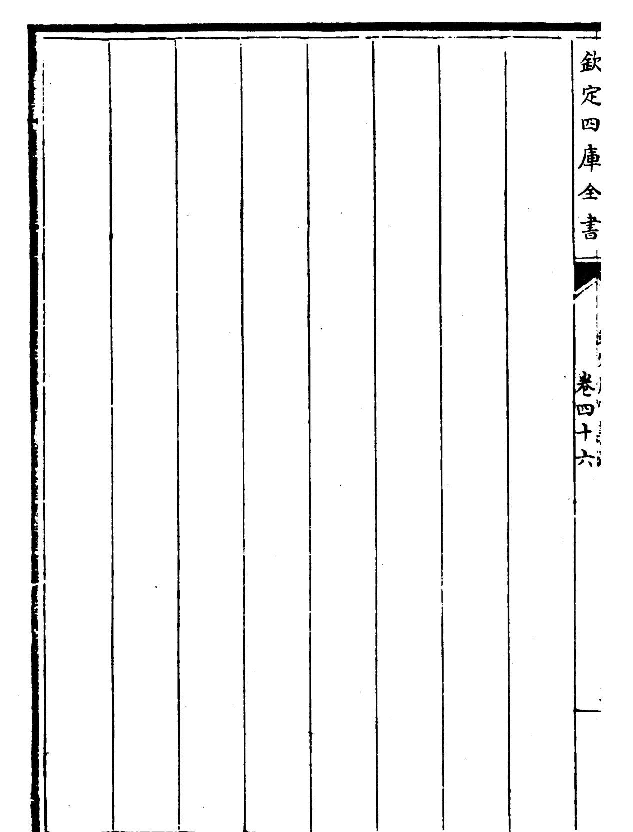
佩



組綬

案禮記玉藻曰古之君子必佩玉右徵角左宫羽又曰凡帶必有佩玉惟喪否佩玉有衝牙天子佩白玉而玄組綬公侯佩山玄玉而朱組綬大夫佩水蒼玉而純組綬世子佩瑜玉而綦組綬士佩瓀玟而緼組綬大戴禮曰下車以佩玉為度上有雙衡下有雙璜衝牙玭珠以納其間琚瑀以雜之陳氏祥道謂其上衡下璜中有琚瑀下有衝牙貫之以組綬納之以蠙珠而其色有白蒼赤之辨其聲有角徵宫羽之應其

象有仁智禮樂忠信道德之備或結或垂所以著屈伸之理或設或否所以適文質之儀此所以純固之德不内遷非僻之心無自入也蓋衡以平其心璜以中其德琚欲其有所安牙欲其有所制右徵角所以象事與民左宮羽所以象君與物趨以采齊行以肆夏所以比於樂周旋中規折旋中矩所以比於禮則佩之爲物奚適而非道也



虎節



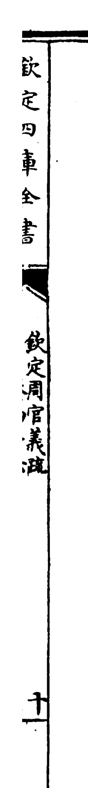
人節

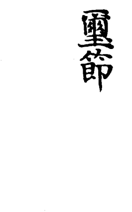


龍節

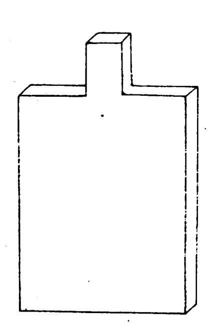


符節

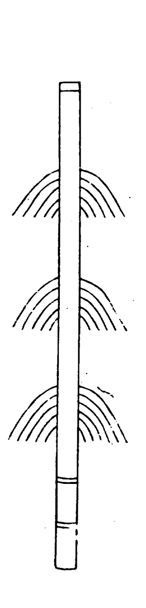




璽節



旌節



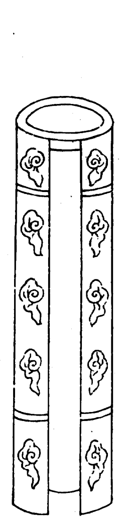
案陳氏祥道曰節之為物或以玉或以角或以金或以竹或用以守或用於使或用於民周官掌節之所掌者八玉節也角節也虎節也人節也龍節也符節也璽節也旌節也小行人之所達者六虎節也人節也龍節也旌節也符節也管節也掌節守邦國者用玉節守都鄙者用角節此用以守者也山國用虎節土國用人節澤國用龍節皆金為之此用以使者也門關用符節貨賄用璽節道路用旌節皆有期以反

節此用於使與民者也行人凡其使也必以旌節此使者所執也比長若徙於他則為之旌節以達之此民所執也析竹為符節全竹為管節小行人有管節而掌節無之者掌節所掌謂之邦節以輔王命則所謂邦國之使節使邦國者所執也小行人所達謂之天下之節則所謂龍節人節虎節管節邦國都鄙使者所執非王官所掌也掌節無都鄙之使節以使都鄙者無節特以旌節行之也小行人無璽節以其所掌者使節而貨賄之事不預也然節不特八

節六節而已典瑞珍圭以徵守以恤凶荒牙璋以起
軍旅琬圭以治德以結好琰圭以除慝以易行穀圭
以和難以聘女鄭氏皆以為王使之瑞節則珍圭牙
璋琬圭琰圭穀圭使者為信於所適者也龍節虎節
人節符節旌節行人為信於道路者也調人凡和難
弗辟則與之瑞節而以執之此琰圭耳則琰圭不特
施於使者民亦與之也春秋之時宋司馬握節以死
司城效節於府人而去司馬牛致其邑與圭而適齊

則守節不特於邦國都鄙雖官府小臣亦有之也考工記牙璋穀圭七寸琬圭琰圭九寸漢竹使符竹箭五枚長五寸然則先王之節其長蓋亦不過於此若夫旌節之制又加長焉觀蘇武之仗節則非以寸計之也漢竹使符銅虎各分其半右留京師左付郡守唐符璽郎凡國有大事則出納符節班其右藏其左先王之節其班藏蓋亦如此

英蕩

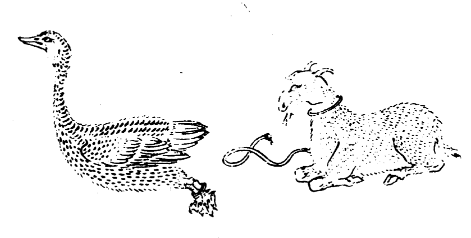




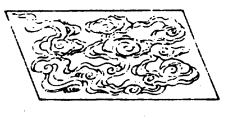


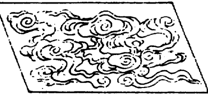
案陳氏祥道曰掌節凡邦國之使節山國用虎節土國用人節澤國用龍節皆金也以英蕩輔之鄭氏曰使節使卿大夫聘於天子諸侯行道所執之節也杜氏子春云蕩當作帑謂以函器盛此節或曰英蕩畫函考之於經禹貢揚州貢篠蕩大射禮蕩在建鼓之閒則蕩竹也詩曰二矛重英又曰朱英綠縢則英飾也節之函以竹為之而有飾焉先儒謂畫函英蕩輔之則英蕩之輔王命特虎人龍節而已非輔其他也

鴈　羔



纁　纁

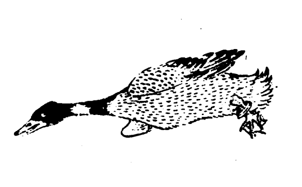




雉

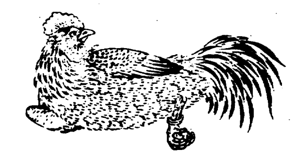


鶩



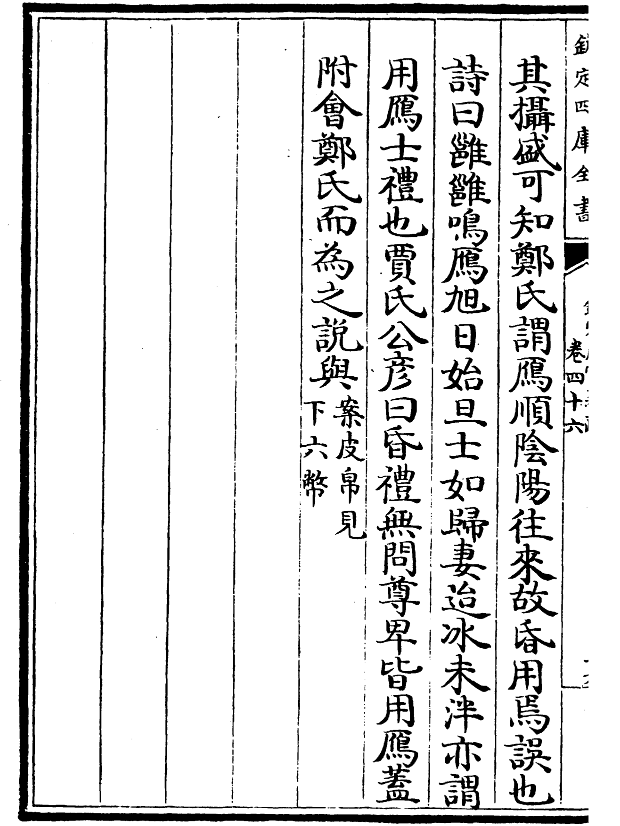


雞



案大宗伯以禽作六摯以等諸臣孤執皮帛卿執羔大夫執鴈士執雉庶人執鶩工商執雞注以皮為虎豹皮帛為黒色繒據士昏用束帛儷皮皮以鹿則此帛亦束皮則異耳陳氏祥道曰帛有衣被之仁皮有炳蔚之文故孤執之羔有跪乳之禮有羣而不黨之義故卿執之進必以時行必以序者鴈也故大夫執之交有時别有倫被文以相質死分而不變者雉也故士執之可畜而不散遷者鶩也故庶人執之可畜

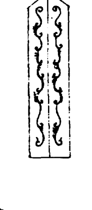
而不違時者難也故工商執之士相見禮於雉左頭奉之於鴈飾之以布維之以索如執雉於羔飾之以布四維之結於面左頭如麛執之蓋執禽者必左首雉必左首而無飾維鴈有飾維而亦左首鴈之飾與羔同而維與羔異羔四維而結於面鄭氏謂繫聯四足交出背上於胸前結之是也士執雉而昏禮用鴈以贄不用死且攝盛故也觀其所乘者墨車所冠者爵弁女衣必纁袡領必纚黼腊必用鮮魚必用鮒則

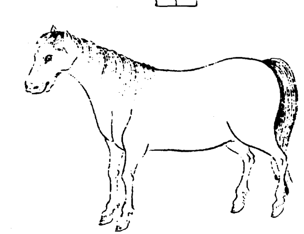


其攝盛可知鄭氏謂鴈順陰陽往來故昏用焉誤也詩曰雝雝鳴鴈旭日始旦士如歸妻迨冰未泮亦謂用鴈士禮也賈氏公彥曰昏禮無問尊卑皆用鴈蓋附會鄭氏而為之說與案皮帛見下六幣

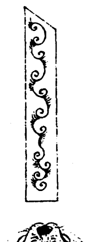
六幣

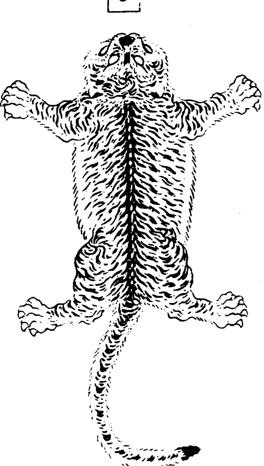
圭以馬



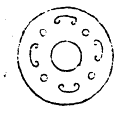


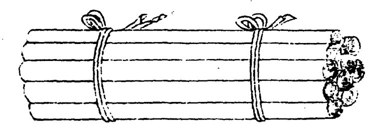
璋以皮



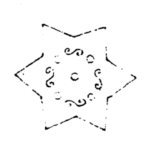


璧以帛



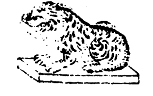


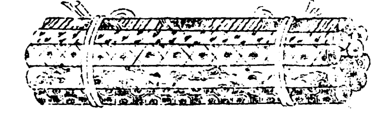
琮以錦



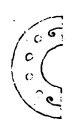


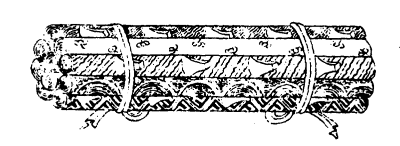
繡以琥



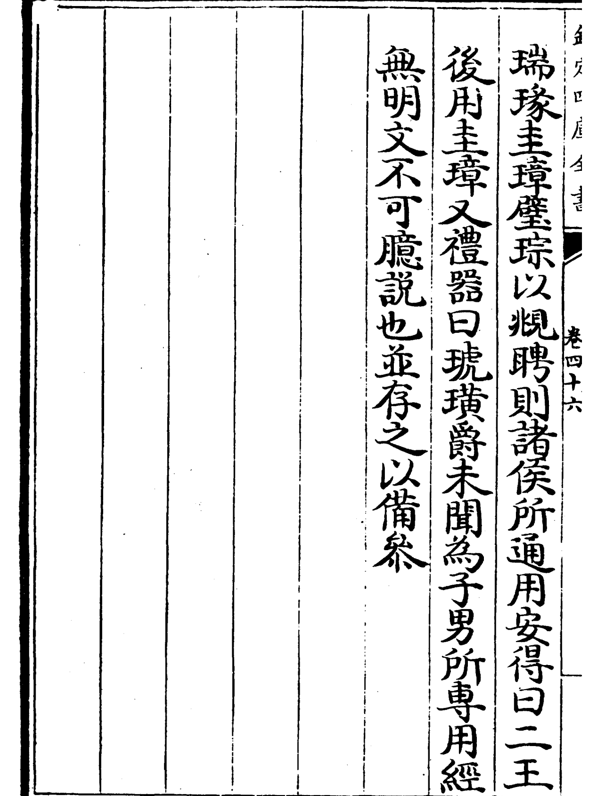


璜以黼



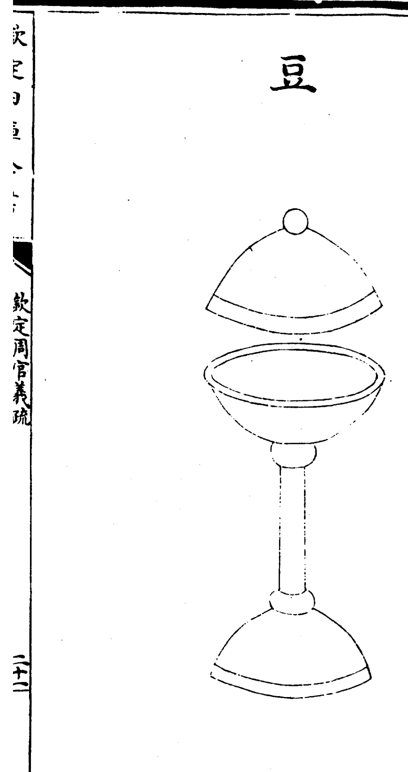


案此既聘而享之幣也幣類不一此則小行人所謂六幣耳據典瑞職云瑑圭璋以覜聘則六玉皆瑑矣又制帛以束計十端為束端長丈八尺所謂帛錦繡黼其數同也　又案注謂五等諸侯享天子用璧享后用琮其用各如其瑞皆有庭實以馬若皮用圭璋者二王之後也二王後尊故用圭璋而特之其於諸侯亦用璧琮子男於諸侯則用琥璜下其瑞也凡二王後諸侯相享之玉大小各降其瑞據易氏袚云典

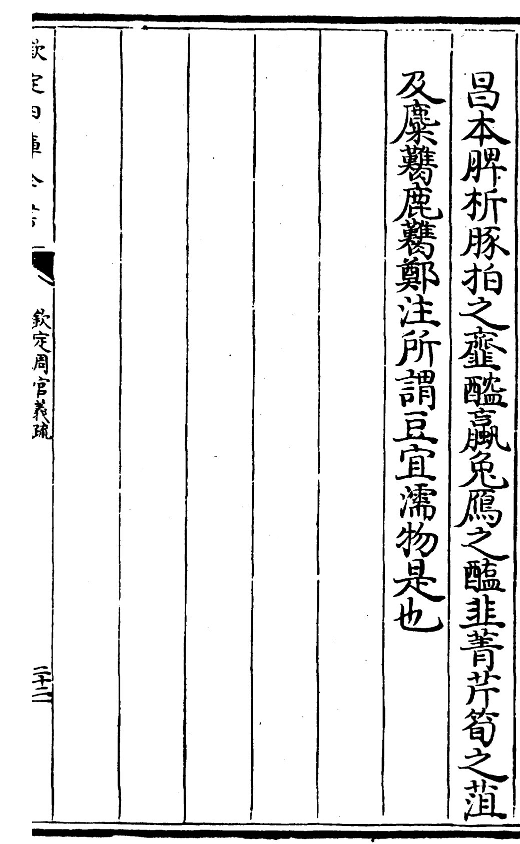


瑞琢圭璋璧琮以覜聘則諸侯所通用安得曰二王後用圭璋又禮器曰琥璜爵未聞為子男所專用經無明文不可臆說也並存之以備參

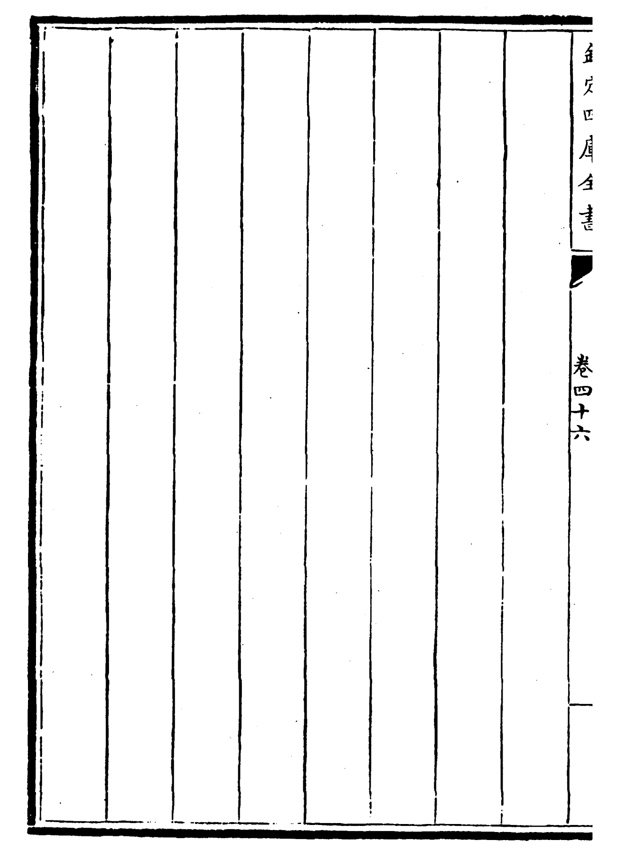
豆



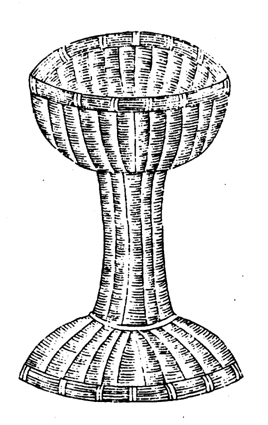
案周禮醢人掌四豆之實朝事之豆饋食之豆加豆之實凡祭祀共薦羞之豆實賔客喪紀亦如之儀禮聘禮堂上八豆西夾六豆公食大夫六豆上大夫兩豆士昏四豆士喪既豆兩既夕四豆士虞四豆特牲兩豆少牢四豆有司徹四豆禮記明堂位夏后以楬豆殷玉豆周以獻豆鄭注云楬無異物之飾也獻疏刻之也聶氏崇義云豆以木為之高尺二寸考工瓬人瓦豆高一尺受四升口圓徑尺二寸漆赤中大夫



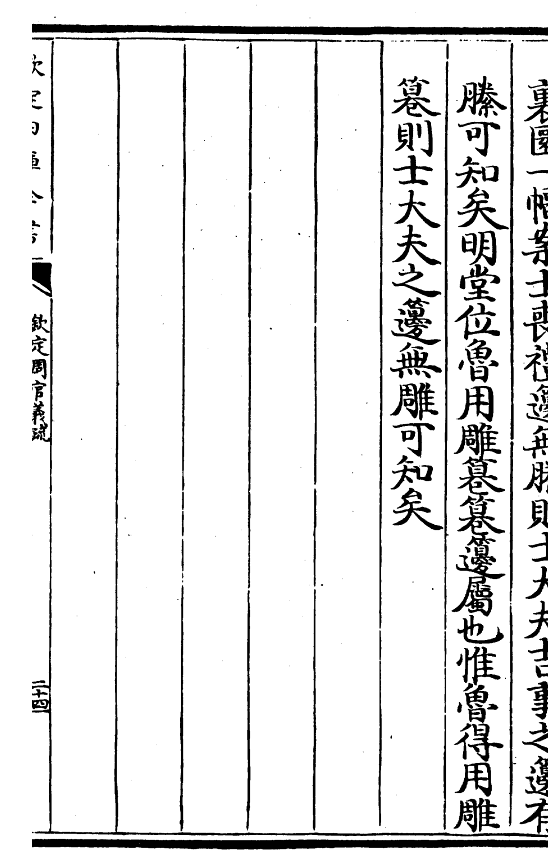
以上畫雲氣口足之飾諸侯以象天子加玉有蓋𧇾
昌本脾析豚拍之韲醓蠃蠯兎鴈之醢韭菁芹筍之菹
及麋臡鹿臡鄭注所謂豆宜濡物是也

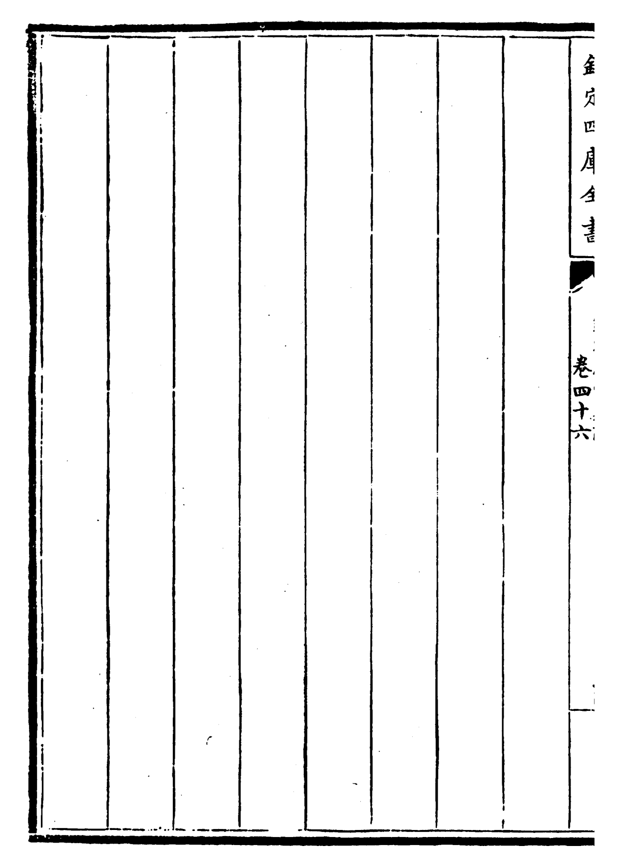



籩

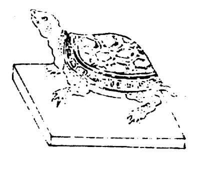


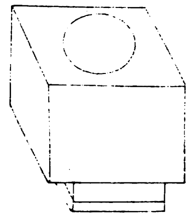
案周禮籩人掌四籩之實朝事之籩饋食之籩加籩之實羞籩之實凡祭祀共其籩薦羞之事及賓客之事共其薦籩羞籩儀禮士冠禮再醮兩籩栗脯鄉射禮大夫與則公士為賓薦脯用籩注所謂籩宜乾物是也禮記郊特牲鼎俎奇而籩豆偶陰陽之義也籩豆之實水土之品也明堂位夫人薦籩豆聶氏崇義云籩以竹為之口有滕緣形制如豆受四升高尺二寸案此則籩亦盛棗栗桃梅菱芡脯脩膴鮑糗餌之屬有巾玄被纁


裏圖一幅桼士喪禮籩豆無縢則士大夫吉事之籩有縢可知矣明堂位魯用雕篹篹籩屬也惟魯得用雕篹則士大夫之籩無雕可知矣

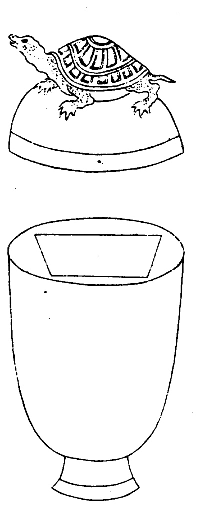


簠

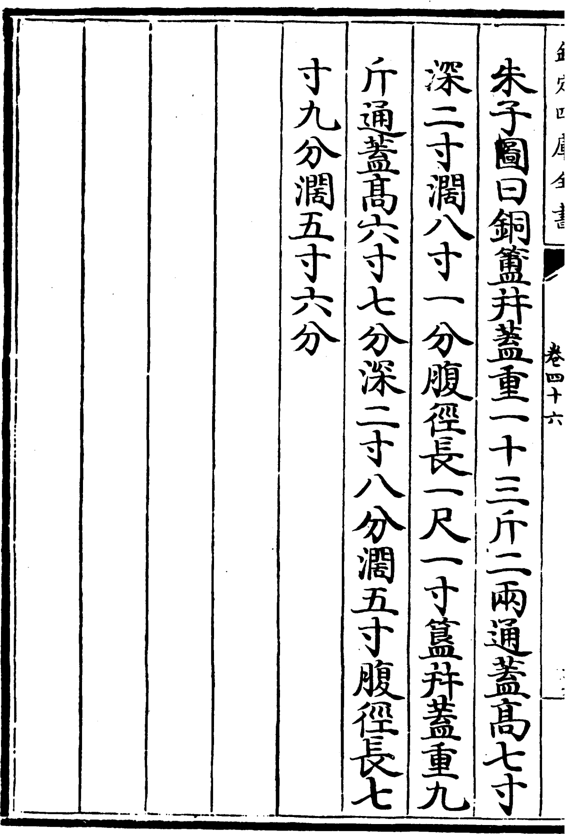




簋

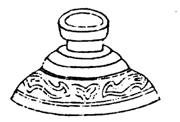


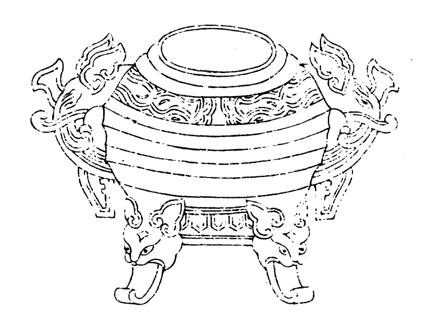
衆聶氏崇義曰内方外圓曰簋外方内圓曰簠皆足高二寸漆赤中天子飾以玉諸侯飾以象簠受一斗二升口圓徑六寸深七寸底徑五寸二分厚八分足底徑六寸厚半寸脣寸挫其四角用考工旊人為簋受一斗二升簋高一尺厚半寸脣寸口徑五寸二分深七寸二分底徑五寸二分厚八分足底徑六寸鄭注有蓋龜陳氏祥道曰管仲鏤簋禮以為僭則大夫士刻龜於蓋而已人君則全飾之簠盛稻粱簋盛黍稷



朱子圖曰銅簠幷蓋重一十三斤二兩通蓋高七寸深二寸濶八寸一分腹徑長一尺一寸簠幷蓋重九斤通蓋高六寸七分深二寸八分濶五寸腹徑長七寸九分濶五寸六分

敦

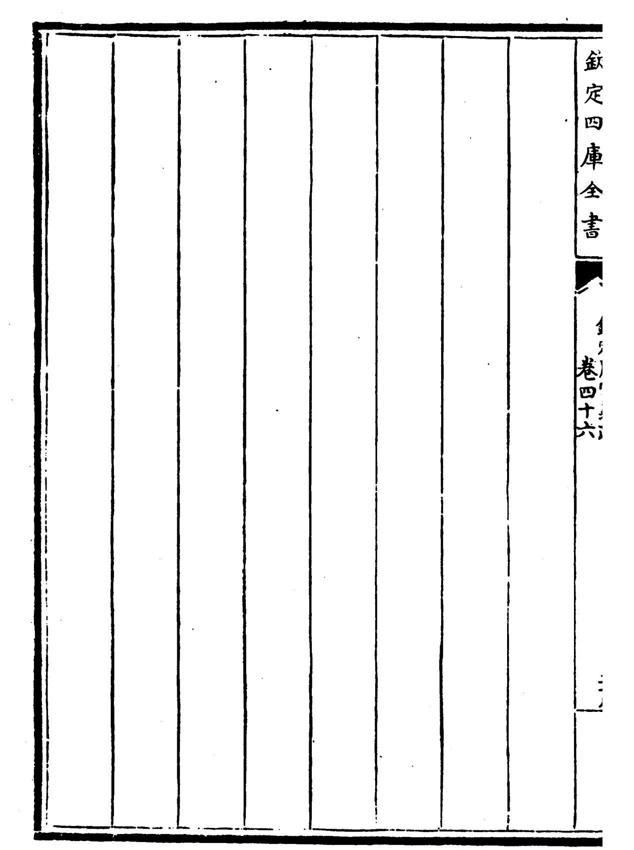




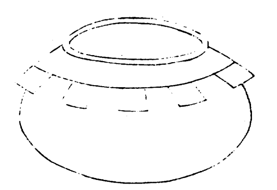
案陳氏祥道曰周禮玉府若合諸侯則共珠槃玉敦敦槃類珠玉以為飾古者以槃盛血以敦盛食合諸侯者必割牛耳取其血歃之以盟珠槃以盛牛耳尸盟者執之故書珠為夷鄭司農云夷槃或為珠槃玉敦歃血玉器　案此盟時盛血之敦別詳下珠槃案

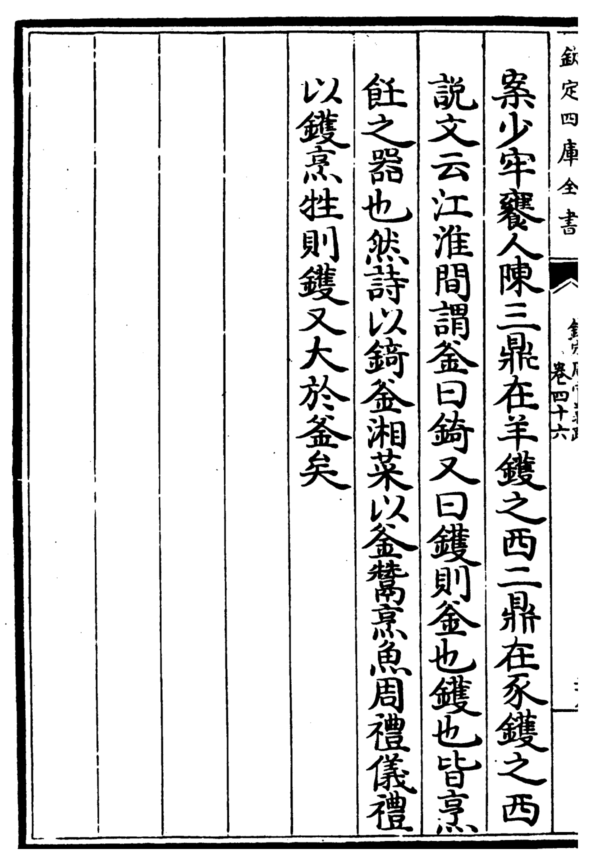
九嬪凡祭祀贊玉齍玉齍玉敦受黍稷器后進之而不徹禮記內則曰敦牟非餕莫敢用敦牟黍稷器明堂位有虞氏之兩敦夏后氏之四璉殷之六瑚周之八簋皆黍稷器制之異同未聞士昏禮期初昏餕於房黍稷四敦皆蓋婦至贊啟會卻於敦南對敦於北少牢禮主婦自東房執一金敦黍有

蓋敦有首者尊者器飾也飾蓋象龜周禮飾器各以其類龜有上下甲士喪禮廢敦重鬲皆濯廢敦敦無足者所以盛米朔月奠無籩有黍稷用瓦敦有蓋當籩位徹朔奠敦啓會面足面足執之令足閒鄉前既夕用器兩敦士虞贊設兩敦于俎南特牲禮盛兩敦陳於西堂藉用萑又曰敦簠簋之蓋皆象也禮記以管仲鏤簋為僭者大夫之簋刻龜於蓋而已非若人君全鏤之也其說如此今禮圖敦制彷彿如龜是其義與



鑊





案少牢饋人陳三鼎在羊鑊之西二鼎在豕鑊之西說文云江淮間謂釜曰錡又曰鑊則釜也鑊也皆烹飪之器也然詩以錡釜湘菜以釜鬵烹魚周禮儀禮以鑊烹牲則鑊又大於釜矣

鉶

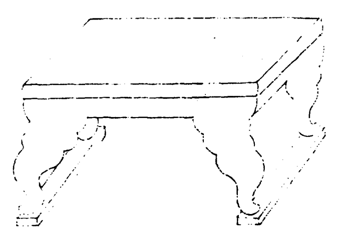




案儀禮公食大夫有四鉶少牢有兩鉶皆有扱鉶之柶舊圖云鉶受一斗口徑底及深皆六寸兩耳三足有蓋飾同鼎士以鐵大夫以銅諸侯以白金天子以黄金飾其柶用木為之柶長尺櫬博三寸曲柄長六寸鉶者所以和菜羮者也登盛太羮鉶具五味其芼則藿苦薇也其臭則膷臐膮也　又案公食大夫禮設四鉶而扱上鉶辨擩之止有一柶少牢羞兩鉶皆有柶尸扱以柶祭羊鉶豕鉶者公食大夫以優賓故

止用一柶少牢以祭神故各有柶以奉尸也

俎



案俎以盛牲體及魚肉也牲體在鼎曰脀在俎曰載

虞夏商周俎各不同見明堂位而周則名房俎鄭注

房謂足下跗上下兩間有似於房疏云俎頭各有兩

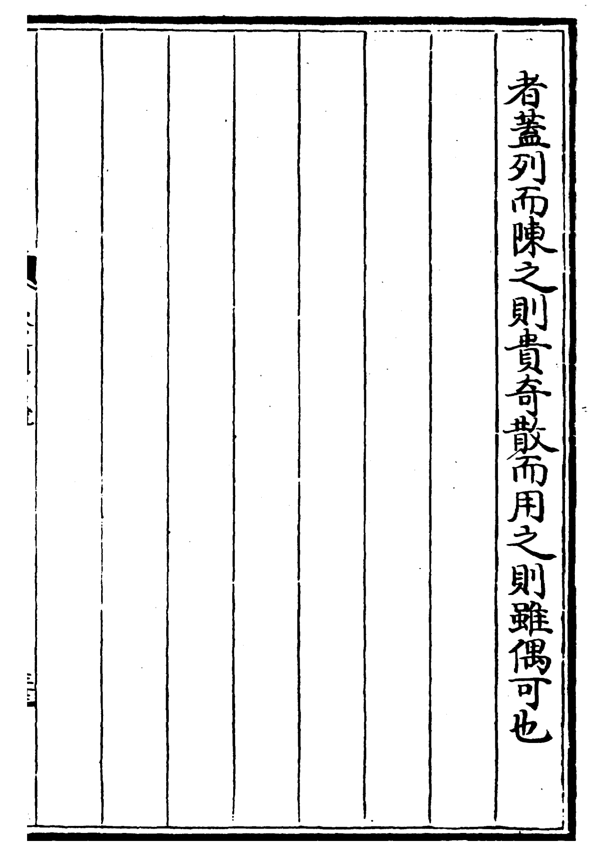
足足下各别為跗足間横下二跗似堂之東西兩頭

各有房也少牢言俎距即此横距也舊圖云髙二尺

四寸廣尺二寸　又案鼎俎貴奇故少牢五鼎五俎

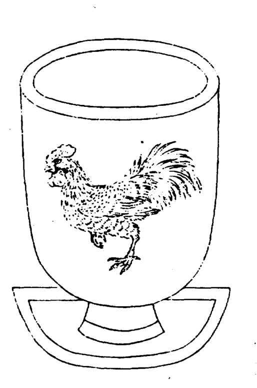
特牲三鼎三俎而肵俎非正俎玉藻亦云諸侯日食

三俎朔月五俎則俎之尚奇明矣有司徹獨有六俎



者葢列而陳之則貴奇散而用之則雖偶可也

雞彝

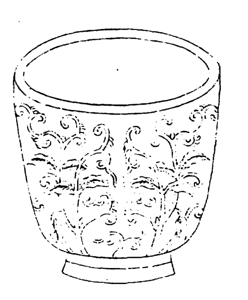


鳥彝





斝彝



黃彝



虎彝

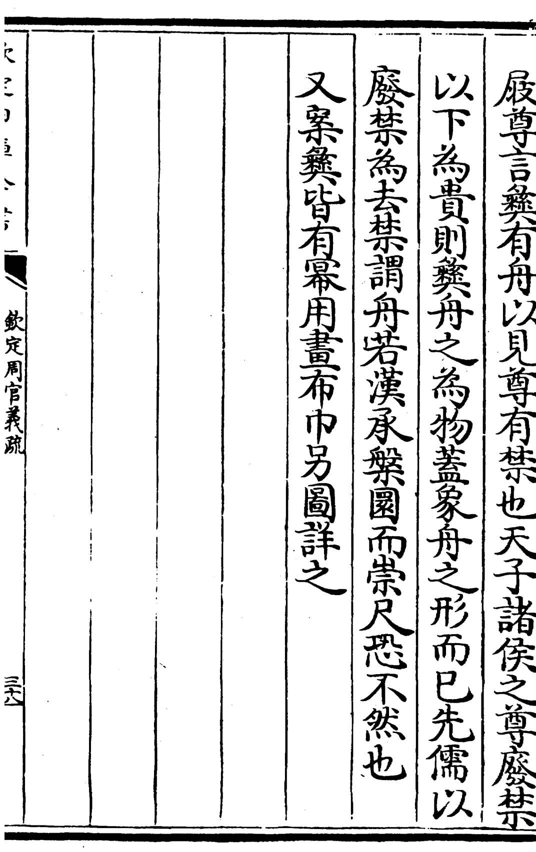


蜼彝



案周禮司尊彝春祠夏禴祼用雞彝鳥彝秋嘗冬烝祼用斝彝黃彝追享朝享祼用虎彝蜼彝皆有舟是禮記明堂位所謂灌尊也據明堂位夏后氏以雞彝殷以斝周以黃目餘三彝未詳一祼而用兩彝賈疏所謂鬱鬯配以明水也聶氏崇義曰雞彝口圓徑九寸底徑七寸腹上空徑一尺足高二寸下徑八寸受三斗司尊彝注云雞彝鳥彝刻而畫之為雞鳳凰之形六彝所畫雖别其形制容受皆同又陳氏祥道以

雞東方之物為仁鳥南方之物為禮虎為義獸蜼為智獸案爾雅蜼卬鼻而長尾山海經鬲山注云蜼似猴而大黃黑色尾末有岐雨則縣樹以尾塞鼻孔或以兩指故謂之智　其說如此據郊特牲曰黃目鬱氣之上尊也黃者中也目者氣之清明者也要之黃取其中而彝得沖氣之和故六者共取為彝飾則彝之為常亦惟其德不惟其器耳又陳氏據春秋傳燕人以斝耳賂齊謂斝亦有耳然不可考矣　又案陳氏祥道曰司尊彝曰彝皆有舟尊皆有罍舟以展彝而罍非

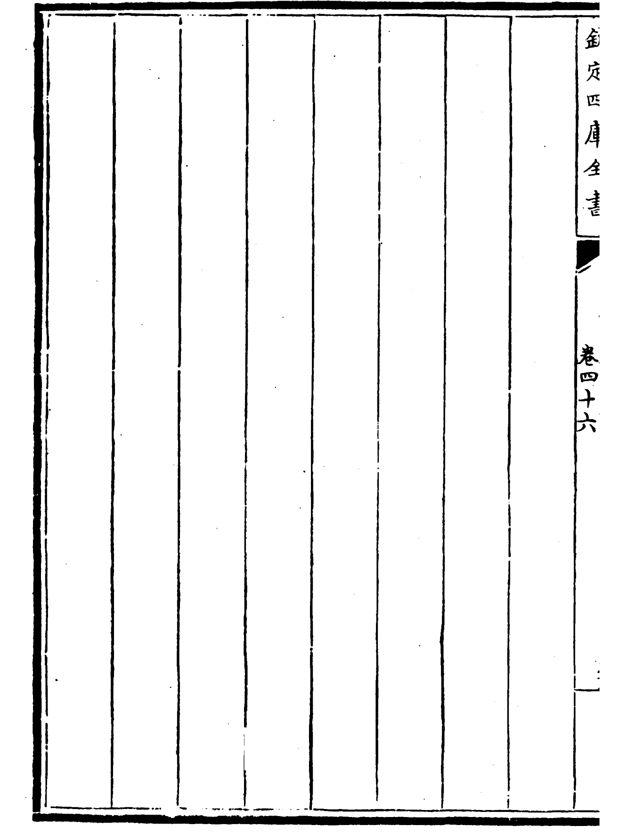


㞍尊言彝有舟以見尊有禁也天子諸侯之尊廢禁

以下為貴則彝舟之為物葢象舟之形而已先儒以

廢禁為去禁謂舟若漢承槃圜而崇尺恐不然也

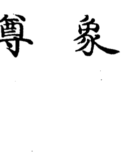
又案彝皆有冪用畫布巾另圖詳之

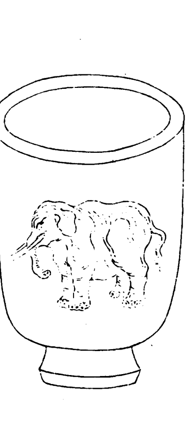


獻尊

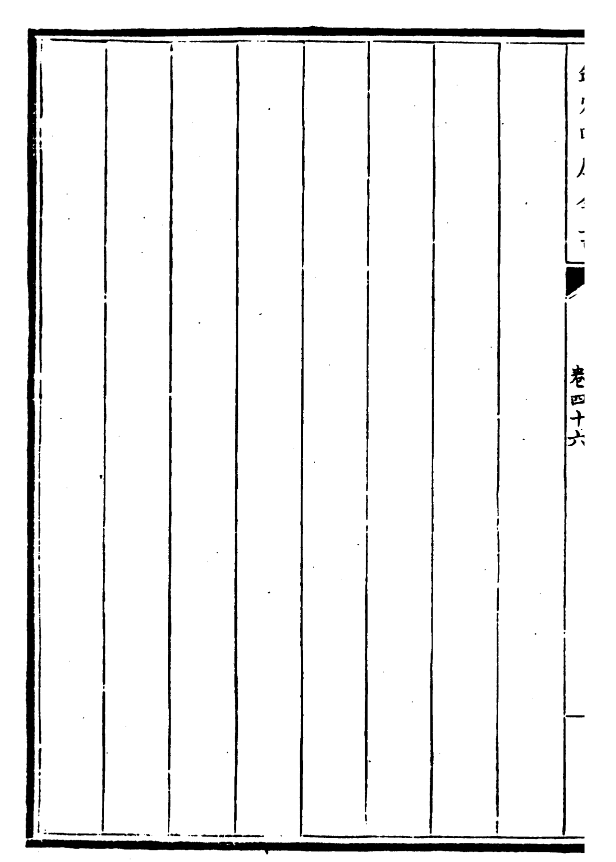
獻明堂
位作犧




象尊



案周禮司尊彝春祠夏禴其朝踐用兩獻尊再獻用兩象尊禮記明堂位犧象周尊則獻當作犧阮氏諶禮圖曰犧尊飾以牛象尊飾以象皆于尊腹畫為牛象形此可見王氏肅全刻牛象形鑿背為尊之誤而鄭氏之讀獻為莎竟以鳥彝為犧尊者鄭注以鳥彝為鳳凰形此又以犧尊為象鳳凰其誤又不必言矣又尊皆有冪用疏布巾另圖詳之



著尊





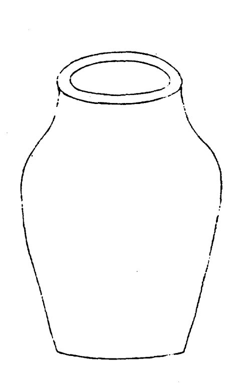
案聶氏崇義曰著尊受五斗漆赤中舊圖有朱帶者與概尊相涉恐非周禮司尊彝云秋嘗冬烝其朝獻用著尊一盛𤣥酒一盛醴齊王以玉爵酌獻尸明堂位曰著殷尊也注云著著地無足今以黍寸之尺計之口圓徑一尺二寸底徑八寸上下空徑一尺五分與獻尊象尊形制容受並同但無足及飾耳

壺尊



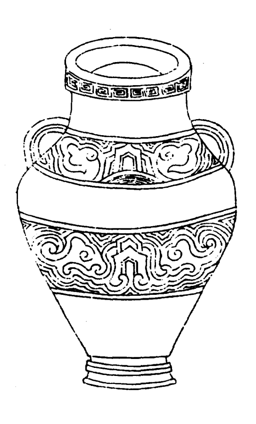
案通記輯略謂壺尊蓋以壺為尊昆吾氏之尊也據此則其制古矣以壺為尊如大射尊於大侯之兩壺也聶氏崇義曰壺尊受五斗周禮司尊彝云秋嘗冬烝其饋獻用兩壺尊一盛玄酒一盛盎齊王以玉爵酌獻尸左傳曰尊以魯壺今以黍寸之尺計之口圓徑八寸中徑六寸半脰下橫徑八寸腹下橫徑一尺一寸底徑八寸腹上下空徑一尺二寸足高二寸下橫徑九寸漆赤中

大尊



山尊

即罍

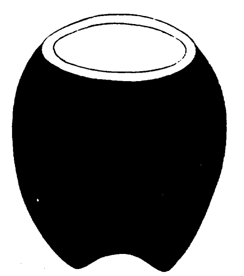


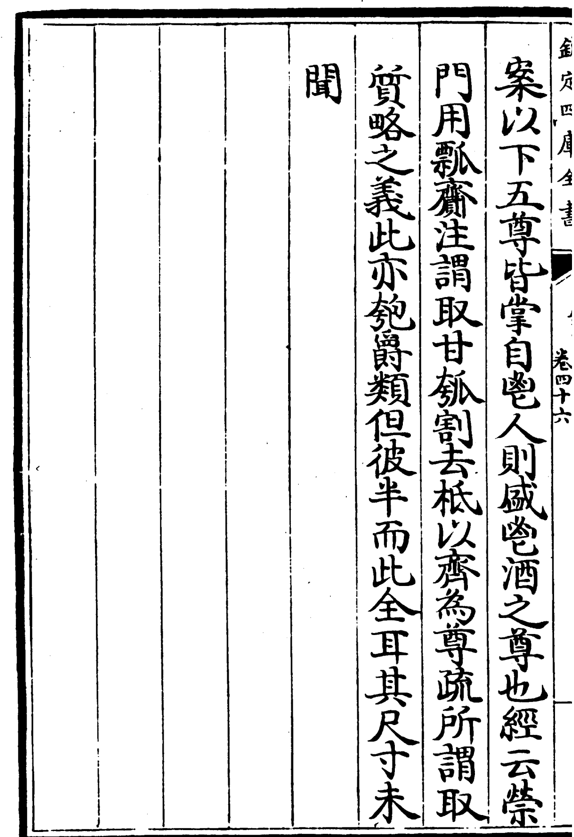
案聶氏崇義曰太尊受五斗周禮司尊彝云追享朝享其朝踐用兩太尊一盛玄酒一盛醴齊王用玉爵酌醴齊獻尸注云太尊太古之瓦尊也明堂位曰泰有虞氏之尊也今以黍寸之尺計之口圓徑一尺脰高三寸中横徑九寸脰下大横徑一尺二寸底徑八寸腹上下空徑一尺五分厚半寸脣寸底平厚寸與瓦甒形制容受皆同　又案司尊彝追享朝享再獻用兩山尊鄭注以山尊為山罍是明堂位所謂山罍

夏后氏之尊蓋即罍尊也賈疏云罍之於雷字别而同聲雷起於雲雲出於山故刻而畫之為山雲之形據此則罍當作雲云雷回文而加以山也大罍洗罍並同又聶氏崇義曰山罍口圓徑九寸腹高三寸中橫徑八寸脰下橫徑尺二寸底徑八寸腹上下空徑一尺五分足高二寸下徑九寸知受五斗者又郭氏璞云罍形似壺大者受一斛罍既在中尊之列受五斗可知也



瓢齎



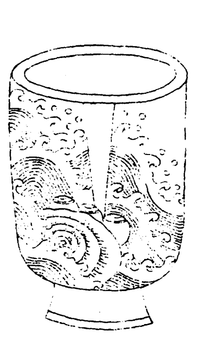


案以下五尊皆掌自鬯人則盛鬯酒之尊也經云禜門用瓢齎注謂取甘瓠割去柢以齊為尊疏所謂取質略之義此亦匏爵類但彼半而此全耳其尺寸未聞

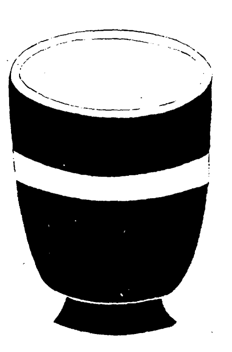
卣



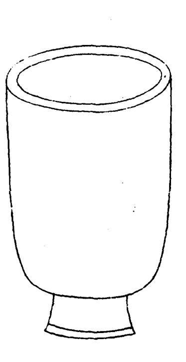
蜃尊



概尊

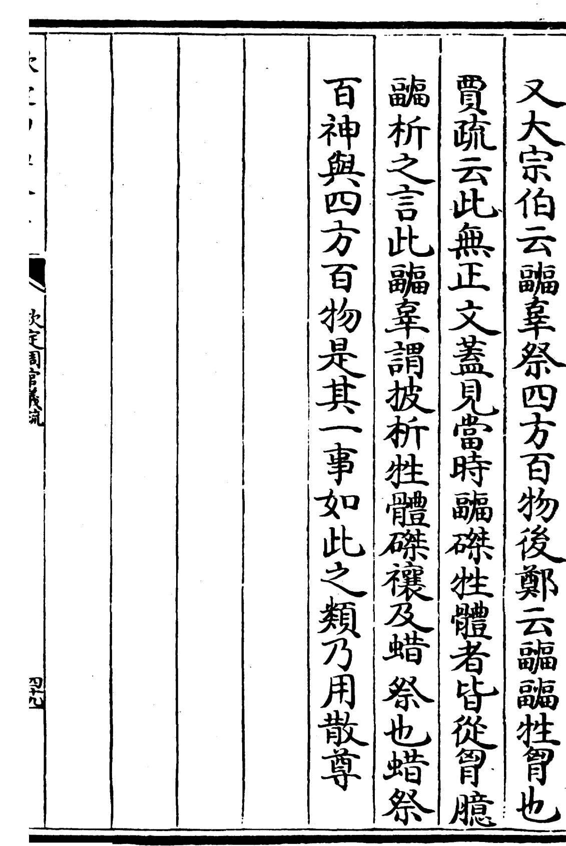


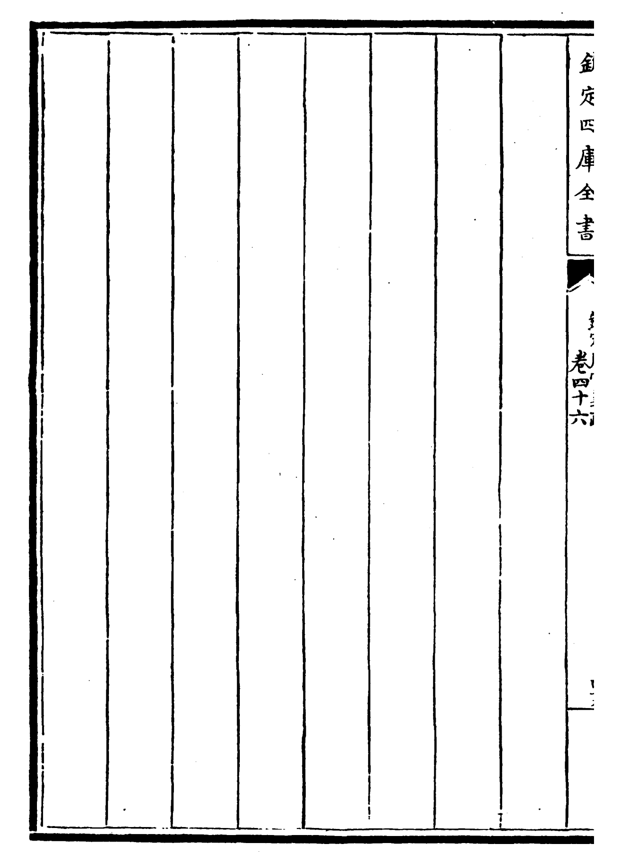
散尊



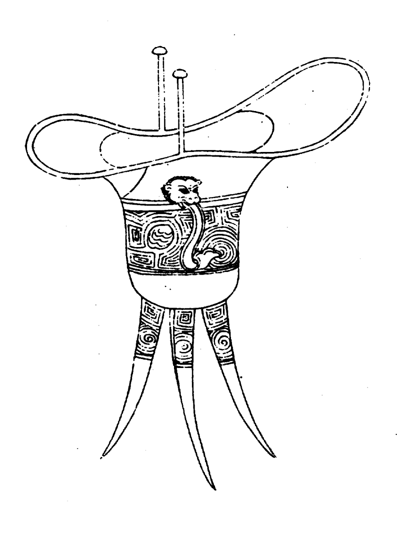
案聶氏崇義曰㽅尊槪尊散尊阮氏並不圖載此尊名飾雖殊以義例皆容五斗漆赤中案周禮鬯人云廟用脩作卣凡山川四方用㽅凡祼事用槪凡疈事用散後鄭云卣㽅槪散皆漆尊㽅者畫爲㽅形蚌曰含漿尊之象也卣中尊也謂獻象之屬然中尊皆容五斗其㽅槪散等又列於中尊之下與卣同曰漆尊故知皆受五斗今以黍寸之尺計之口徑一尺二寸底徑八寸足高一寸下徑九寸底至口上下中徑一尺

五分乃容五斗之數概制容受如㽅尊案鬯人職云凡祼事用概後鄭云概漆尊以朱帶者賈義云概尊朱帶玄纁相對既是黒漆為尊以朱絡腹故名概尊取横概之義也又大宗伯云貍沈祭山林川澤後鄭云祭山林曰貍川澤曰沈然則貍沈之類皆用概尊散尊形制容受如概案鬯人職云凡䟽事用散尊後鄭云漆尊無飾曰散賈義云對概㽅獻象等四尊各有異物為飾言此散尊唯漆而已别無物飾故曰散


又大宗伯云疈辜祭四方百物後鄭云疈疈牲胷也
賈疏云此無正文葢見當時疈磔牲體者皆從胷臆
疈析之言此疈辜謂披析牲體磔禳及蜡祭也蜡祭
百神與四方百物是其一事如此之類乃用散尊



爵

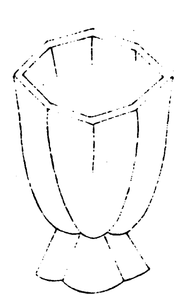


案聶氏崇義曰以木為之漆赤中餘同玉爵又朱子紹興禮器圖曰範銅為之兩柱三足有流有鋬通柱高八寸二分深三寸三分闊二寸九分又陸氏佃禮象曰古銅爵有首有尾有柱有足有柄先儒謂柄為尾非也據朱子圖爵上作兩柱者趙氏謙聲音文字通所謂象爵頭兩柱連柄尾之形也許氏慎說文爵作𠁁趙所謂兩柱連柄尾者以两言三足者楊氏桓六書統爵字作三足據隸書爵首從爪爪三足之象說文所謂凡爪之屬從爪

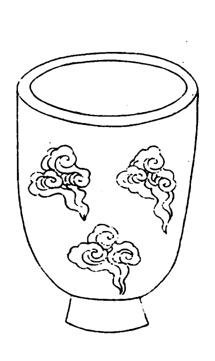
也兩柱之前為流如圭瓚龍口在前以其出酒故謂之流鋬即柄宣和博古圖所謂其後為尾執者為鋬也朱子圖前有流後有尾圖說不言尾省文中作篆鄂口足皆然蓋本士虞禮總爵注篆飾之義鋬上有首當象爵為之陸氏禮象爵似朱子說而無篆其素爵與　又案聶氏云今祭祀之爵刻木雀立方板失之矣漢書律歷志斛制口足皆圓有兩耳其狀如爵以前代玉爵柄尺之類多半刻其形也其說如此乃其圖仍作爵立方板

誤矣

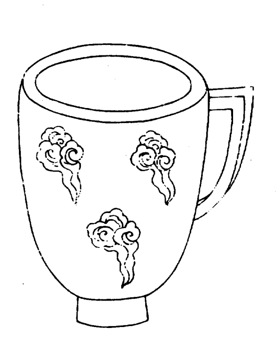
觚

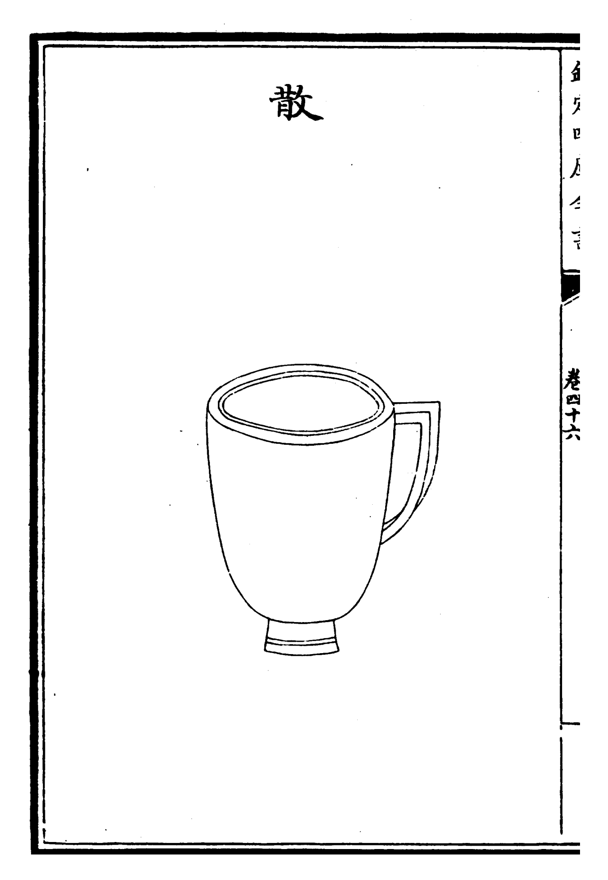


觶

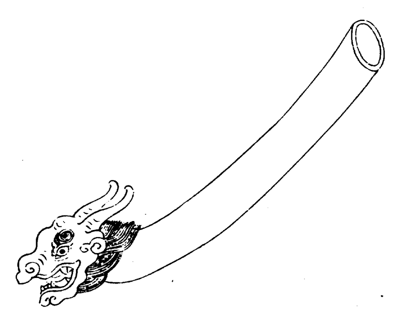


角



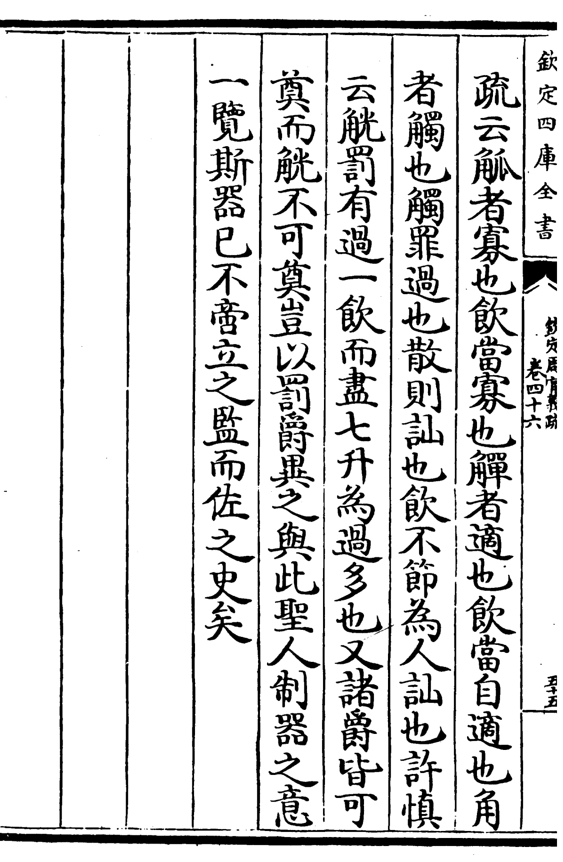

散
卷四十六

觵



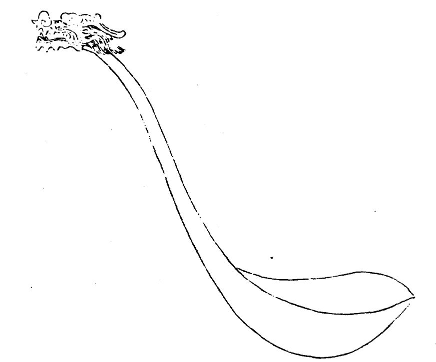
案酒器有觚有觶有角有散是數者考其形則體圜足方諸器略同唯觶無耳觚與角散皆有耳據聶氏引鄭邕人注云散尊無飾惟明堂位璧散璧角以璧飾其口耳考其所容則二升曰觚三升曰觶四升曰角五升曰散而口徑腹底各相稱也考其所用則獻酬皆用觚而尊者舉觶卑者舉角賤者舉散考其總稱則皆可名之曰爵而其實則皆曰觴也獨觥則所載甚少故特牲云二觚二爵四觶一角一散而獨不

及觥則觥之所用正禮所無不在五爵之例矣然考之七月詩言稱彼兕觥春秋傳衛侯饗苦成叔而甯惠子歌兕觥其觩則饗有觥也鄭人燕趙孟穆叔子皮舉兕爵是燕有觥也閭胥掌比觥是鄉飲有觥也絲衣言兕觥是賓尸有觥也其質用兕其容七升其用主罰陳氏祥道謂燕禮鄉飲酒大夫之饗皆有旅酬無筭爵於是時也用觥其或然歟　又案諸器名雖不同而聖人制器尚象之意則總教人節飲而已



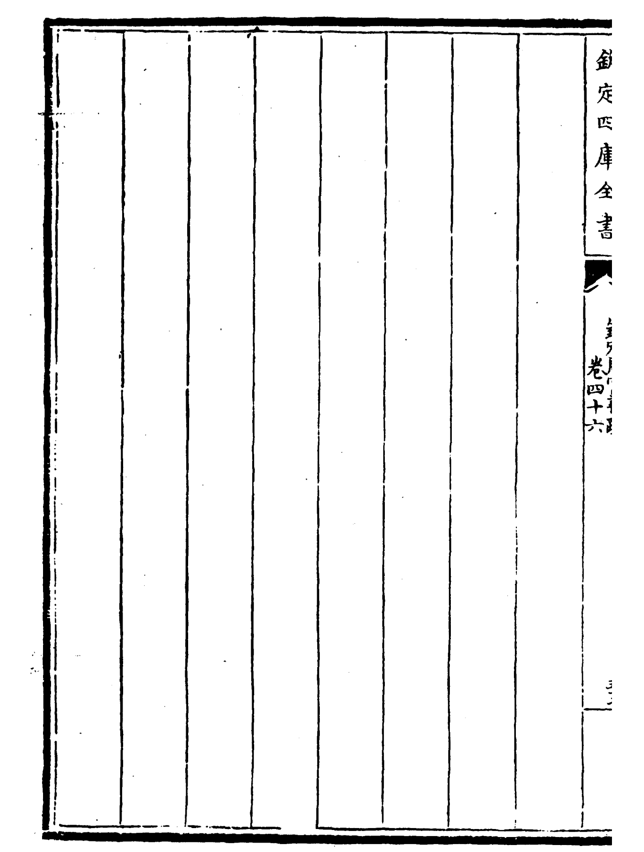
疏云觚者寡也飲當寡也觶者適也飲當自適也角者觸也觸罪過也散則訕也飲不節為人訕也許慎云觥罰有過一飲而盡七升為過多也又諸爵皆可奠而觥不可奠豈以罰爵異之與此聖人制器之意一覽斯器已不啻立之監而佐之史矣

勺

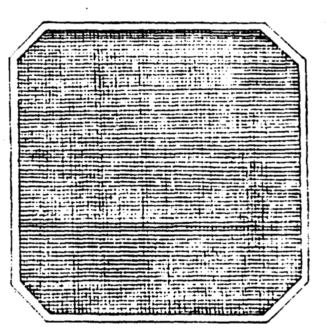


案考工記梓人為飲器勺一升注云勺尊升蓋斟酒之器也據明堂位云夏后氏以龍勺殷以疏勺周蒲勺注龍龍頭疏通疏其頭蒲合蒲鳧頭勺制之不同如此梓人之勺未詳何代之器然考工周禮似當以合蒲如鳧頭之蒲勺為凖然又據聶氏崇義云梓人為勺受一升亦宜畫龍頭柄依舊圖長二尺四寸餘制並同鬱勺鬱勺者即龍勺疏勺蒲勺也明堂位三勺本承雞彝黄目言之故以三勺為鬱勺據此則梓

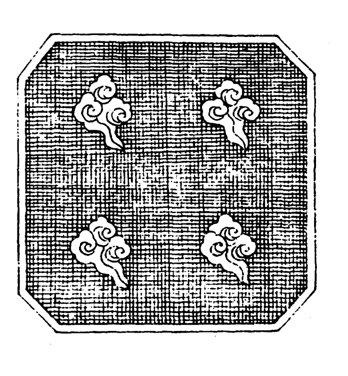
人之勺即明堂位之龍勺矣特據聶說圖之



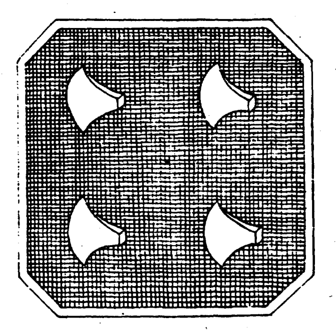
疏巾



畫巾

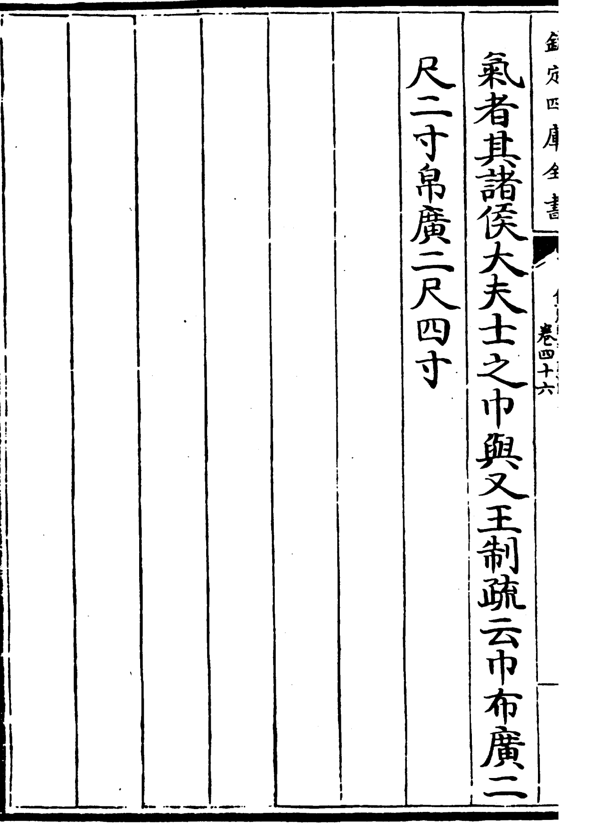


黼巾



案周官冪人祭祀以畫布巾冪六彝以疏布巾冪八尊凡王巾皆黼陳氏祥道曰八尊以獻及祀天地故巾疏而不畫六彝以祼施於宗廟故巾畫而不疏冪人言疏布巾則畫用精者可知言畫布巾則疏之不畫可知鄭氏曰周尚武畫黼用文徳也又曰畫者畫雲氣此皆不可考也燕禮公尊冪用綌若錫大射冪用錫若絺士喪冪用功布士虞冪用絺鄉飲酒士昏特牲冪皆用綌蓋人君尊也故燕與大射之冪用葛

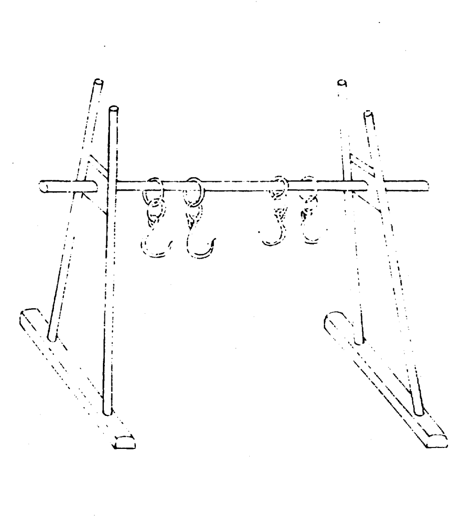
若錫冬夏異也人臣卑也故鄉飲昏喪祭之冪用葛而已冬夏同也然士冠禮禮賓昏禮贊禮婦聘禮禮賓皆用醴而無冪以醴質故也醮用酒亦無冪從禮子之質故也燕禮君尊有冪方壺圜壺無冪卑屈於尊故也昏禮尊於室內有冪尊於房户外無冪賤屈於貴故也若夫鄉飲與射則無所屈焉故皆有冪大射之禮冪綴諸箭則異於他冪矣又曰凡王巾皆黼則諸侯大夫士之巾不畫黼據此則鄭注所謂畫雲



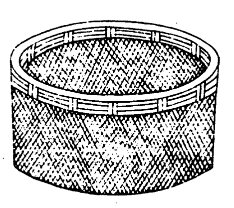
氣者其諸侯大夫士之巾與又王制疏云巾布廣二

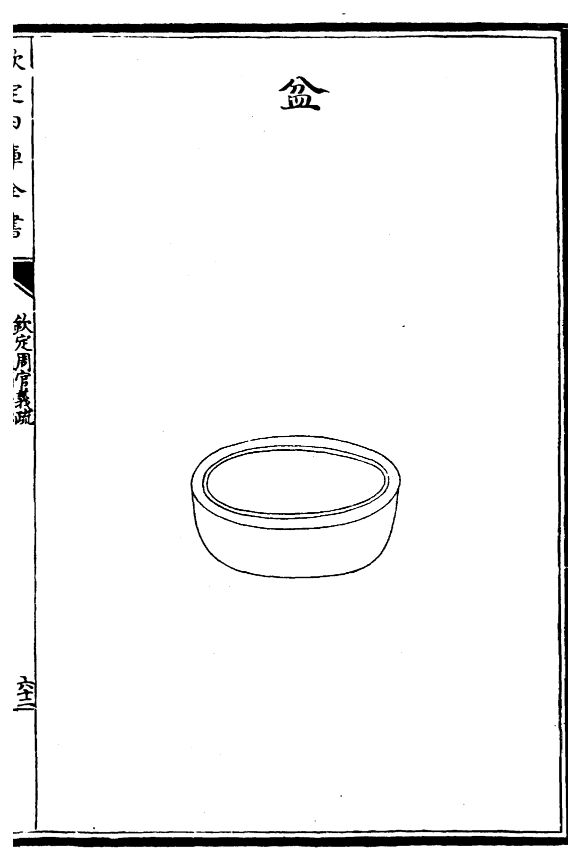
尺二寸帛廣二尺四寸

互



簝




盆
欽定四庫全書
欽定周官義疏
六十二

案大司徒牛人祭祀共其牛牲之互與其盆簝以待事注謂盆以盛血簝以受肉互若今屠家縣肉格疏謂始殺解體未薦時縣之陳氏謂互爲行馬行馬葢學舍所謂梐枑耳然陳圖甚畢不可縣肉特易而高

又案陶人盆受二鬴脣半寸厚寸此當差小其制則一簝之大小似與盆同

欽定周官義疏卷四十六



覆校官庶吉士臣茅元銘

校對官庶吉士臣朱攸

謄録監生臣宋鍇

繪圖監生臣仇塏